423 Lolo groups usually have many enemies, particularly those in
62] neighboring villages. Clan enemies are prohibited from enter-
[619] ing the village. Whenever they cross the border and are discovered, they are usually killed or captured. Therefore, although the boundary of each village is not distinctly drawn, there is always a neutral fringe area where the people of both villages, if they happen to be enemies, dare not trespass. This kind of boundary has a tribal political significance, quite different from the family-owned land.

567] The black Lolo master employs household slaves to cultivate the land. In case the number of slaves has increased considerably and the house is too small for them, the master sends those who have served him faithfully for a long time to build houses of their own in separate units. The master may
[425 give each family a certain amount of land or the family may
427] rent some arable land to supply its needs. Gradually, after a long period of time, the slave would be freed economically from his master's control; he would have his own land to
[571] cultivate and his own household to manage. [63] Hence there
[62] are today in the Lolo villages many independent white Lolo households which, except that they have to accept the rule and protection of the black Lolo and to assume certain responsibilities and duties, have a self-supporting economic life. These white Lolo are called "subjects" (pai-hsing) by those who have been Sinicized. Actually the "subjects" are still slaves, although they have a higher social position than the household slaves.

241 The Lolo have no unit for measuring land which is al-
[804] ways referred to in terms of pieces or sections without any reference to the exact acreage. Therefore it is very difficult to estimate the area of their cultivated land. It is possible, however, to get a general idea of the acreage through the cultivation or production figures for each piece of land. Take, for instance, corn, the most important agricultural product in the Lolo area. On the average, a person is able to cultivate each year from 6 sheng [a sheng is equivalent to 31.6 cubic inches] to 2 tou [a tou is 10 sheng] of corn seed. Both sheng
[177] and tou are measurements adopted from the Han-Chinese. If the 6-sheng cultivation unit is taken as the basis of calculation, then the harvest will be around 40 market tou. In the districts around southern Szechwan, the average yield for one mu [about one-sixth of an acre] of land is about 15 market tou. So 40 tou is equivalent to the yield of two and a half mu, which is therefore the minimum cultivated acreage per person in the Lolo area.

241 Besides corn and buckwheat, other agricultural products include oats, potatoes, green vegetables, and turnips, each of which has its proper harvest season. Among them, [252] oats are considered the most precious. The Lolo usually grind them into flour and mix it with water to eat on a trip. Potatoes are produced in large quantities to be used as auxiliary food.

241 Lolo agriculture is aimed at self-sufficiency only. 461 The people will be quite satisfied if production each year is 311 enough to meet the demands of consumption. The Lolo do not work hard on the farms, nor do they want to expand the cultivated acreage or to improve agricultural techniques. So the good earth of Liang Shan still remains a tract of barren land.

[423] Every Lolo family has its own cultivated field, which 231 constitutes its basic property. The wealth of a black Lolo 556 household, however, is measured by the herd of animals it owns. Animals are also raised by the rich white Lolo. Domesticated 233 animals consist largely of sheep and goats, pastured by house- 343 hold slaves. The sheep pen is inside the walls of the house but sometimes also outside as a separate unit. In spring and summer when the weather becomes warm, a round bamboo stable is built on the mountain slope outside the village to house the flocks of sheep. These are watched over day and night by household slaves. Besides grazing, the sheep are fed salt water twice or thrice a month to stimulate the growth of wool, used mainly as material for making capes. Shearing is per- formed three times a year between the third and tenth month; 236 the wool cut in the third month is the best in quality. In the 527 hot seventh month, people from villages in different places 571 drive their flocks to Huang-mao Kang, partly to cool off and partly to cut the wool. At that time different clans and villages assemble to feast and play together after shearing. They exchange gifts and food, trade or barter, and talk and laugh in these semisocial gatherings. It is a very grand affair, popularly called the "wool fair."

231 Pigs are also raised in flocks of ten or more and tended by female household slaves, but pig breeding is not as [237] popular as sheep breeding. After the pigs are killed, the 439 bristles are shaved off from head and body for export to the Han-Chinese territory.

The Lolo also raise the common yellow oxen in herds of as many as several dozens. They are driven to the pastures outside the village in the early morning and returned to the stable in the evening. The oxen can be used for plowing and are more expensive than sheep and pigs. The Lolo do not

564 When we were about to start, Ta-chi ordered his two slaves to
567 buy some sheep at the Su's store in Lei-po city. Unfortunately, the people at the store told them by mistake that the sheep were at the east gate. As these two slaves went there hurriedly in the darkness, the Han-Chinese thought that the Lolo had come to rob; soon a large crowd gathered and gave them a beating. As a result, both slaves were badly mauled. So Ta-chi was unwilling to go with the team and requested to remain at Lei-po to settle the dispute. Consequently, we were delayed for three days. Mr. Wang Yü-an, who was in charge of Lolo affairs, volunteered to settle the dispute with the guarantee that the two slaves would be returned safely to their home after medical treatment. He also strove to persuade Ta-chi to lead the inspection team as previously arranged. However, Ta-chi answered, "I took my slaves from Liang Shan to Lei-po. If I don't take them home and if their mother should ask for them, what could I say?" Brief as his statement is, it clearly indicates his sense of responsibility and an affectionate regard for the slave's welfare.

564 The life and property of the white Lolo are left com-
567 pletely in the hands of the black Lolo. If the household of a
628 white Lolo were attacked, the black Lolo would muster his
571 men to defend it. A feud between one clan and another, often caused by the involvement of some white Lolo slaves, leads to conflict and mutual killing. Sometimes the slaves of clan A seek refuge with clan B [76] which refuses to return them to the owner; sometimes the slaves of clan B are cheated and beaten by members of clan A; at another time, the slaves of the two clans may be embroiled in a dispute. Such incidents often lead to an armed conflict between the two clans. In brief, the black Lolo leaders of each clan consider it their responsibility to protect their white Lolo "subjects" and household slaves.

564 At the same time, the black Lolo has need of the
571 wholehearted support of the white Lolo to weld together the entire clan and to extend its influence externally. Because of the larger population of the white Lolo, their majority opinion is very important. Their influence can eventually determine the rise and fall of a black Lolo leader and the growth or decline of his power. Therefore the class relationship between black and white Lolo is mutual and not one-sided. The black Lolo has a set of responsibilities and obligations to the white; the same is true of the white Lolo's relations to the black.

564 Under the black Lolo's rule, the white Lolo is the
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